

Message Six

**The Exodus from Egypt
and
the Crossing of the Red Sea**

Scripture Reading: Exo. 12:37-42;
13:1—14:31

I. In order to be deeply impressed with the significance of the exodus from Egypt, we need both the picture in the Old Testament and the words in the New Testament:

- A. In Exodus 12:29-42 and 51 we have a number of details regarding Israel's exodus from Egypt:
1. The children of Israel did not make their exodus from Egypt of their own accord or by their own power; rather, the exodus was accomplished by the saving God:
 - a. The exodus required a thorough subduing of the environment; God first subdued Pharaoh, the one who had usurped the children of Israel, and then He subdued the Egyptians—vv. 29-33.
 - b. "By strength of hand" the Lord brought the children of Israel out of Egypt; the hand of the Lord saved them from Pharaoh's usurpation—13:3, 14.
 - c. Pharaoh and the Egyptians were subdued to such an extent that they drove the children of Israel out of Egypt—12:33, 39; 11:1.
 2. The children of Israel plundered the Egyptians of their silver, gold, and clothing—12:35-36.
 3. "It was for Jehovah a night of watching, to bring them out from the land of Egypt"—v. 42:
 - a. During the night of the passover God was watching over His people to bring them out of the world, and they cooperated with Him by watching with Him and to Him.
 - b. In order to make an exodus from the world, we should be watchful, vigilant, and alert—Rom. 13:11-13; 1 Thes. 5:5-7.
 4. God's people left Egypt as an army arrayed for battle (Exo. 12:51; 13:18); God's complete redemption produces an army to fight for His interests on earth (cf. Eph. 6:10-20).
 5. Israel's exodus from Egypt typifies the believers' breaking away from the world—Rom. 12:2; 1 John 2:15-17:

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- a. The children of Israel's being severed from Egypt typifies the believers' being severed from the world—Gal. 6:14.
 - b. The children of Israel's being able to go on a journey to sacrifice to God typifies the believers' being able to follow the Lord to worship God—Heb. 13:13-15.
 - c. The children of Israel's being able to enter the good land to enjoy its riches typifies the believers' being put into Christ to enjoy all His riches—1 Cor. 1:30; Eph. 3:8.
- B. In Exodus 13:1-22 the crucial points regarding the exodus are related to spiritual experience:
1. The children of Israel were sanctified to Jehovah—v. 2:
 - a. The purpose of the exodus of God's people from the world is to be sanctified to the Lord.
 - b. Sanctification is based on redemption:
 - 1) According to the divine requirement, all who are redeemed must also be sanctified—vv. 12-13.
 - 2) Redemption is for the security of God's people; sanctification is for the fulfillment of God's purpose—Rom. 6:19, 22.
 2. The children of Israel went out of Egypt in the month of Abib—Exo. 13:4:
 - a. *Abib* means "sprouting," "budding," and denotes a new beginning of life.
 - b. A new beginning of life is required for God's people to be sanctified to Him for His satisfaction; in this new beginning there must be no leaven—vv. 6-7; Rom. 6:4-5, 19.
 3. The bones of Joseph were brought out of Egypt with the children of Israel—Exo. 13:19:
 - a. A bone signifies an unbreakable life, a life in resurrection; thus, the bringing of Joseph's bones out of Egypt into the good land signifies resurrection—Gen. 2:21; John 19:33, 36.
 - b. In the eyes of God all the children of Israel had been dead and buried in Egypt (Exo. 1:6); the exodus from Egypt, therefore, was actually a resurrection.
 - c. The exodus from the world, the genuine sanctification to the Lord (13:2), and a new beginning of a sinless

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life (vv. 4-7) can be accomplished only by the resurrection life.

4. “Jehovah went before them by day in a pillar of cloud to lead them on the way and by night in a pillar of fire to give them light, that they might go by day and by night”—v. 21:
 - a. In typology the cloud signifies the Spirit, and the fire, for enlightening, signifies the Word of God; the instant, living leading from God comes through either the Spirit or the Word—1 Cor. 10:1-2; Psa. 119:105.
 - b. The two pillars symbolize God Himself, for He is both the Spirit and the Word, and the Word is also the Spirit—John 4:24; 1:1; 6:63; Eph. 6:17:
 - 1) God, the Word, and the Spirit are one to lead and guide us continually, whether by day or by night.
 - 2) In the Christian life there is no difference between day and night, for the light from the pillar of fire causes the night to become day.

II. Exodus 14:1-31 describes Pharaoh’s last struggle and Israel’s crossing of the Red Sea:

- A. God used Pharaoh to glorify Himself and to carry out His salvation for His chosen people—vv. 3-10:
 1. Pharaoh’s opposition created an environment that made the passover, the exodus, and the crossing of the Red Sea possible.
 2. In the same principle, God uses Satan’s opposition for the accomplishing of His people’s salvation.
- B. The children of Israel crossed the Red Sea by faith—v. 22:
 1. After God spoke to Moses (vv. 15-16), spontaneously they had the faith to walk into the sea (cf. Rom. 10:17).
 2. At their baptism new believers should be encouraged to exercise faith in God as the One who operates in baptism—Col. 2:12.
- C. Pharaoh and his army were terminated and buried in the Red Sea; this signifies that Satan and the world were judged and buried in baptism—Exo. 14:28; Rom. 6:3-4; John 12:31; Heb. 2:14.
- D. The crossing of the Red Sea is a type of baptism—1 Cor. 10:1-2:

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1. The waters of the Red Sea were used by God to save His people and separate them from Pharaoh and Egypt—Exo. 14:30:
 - a. The children of Israel were saved through the Red Sea into the wilderness, a realm of resurrection and separation, where they were free from all bondage and slavery to fulfill God's purpose by building the tabernacle as God's dwelling place on earth—15:22.
 - b. Through baptism the New Testament believers are saved from Satan and the world into a realm of resurrection and separation, in which they are free to accomplish God's purpose by building up the church as the dwelling place of God—Rom. 6:3-5; Acts 2:40-41; Eph. 2:21-22.
2. God's complete salvation of His chosen people included the passover, the exodus from Egypt, and the crossing of the Red Sea:
 - a. The passover, typifying Christ with His redemption, was sufficient to save God's people from God's righteous judgment—Exo. 12:12-13.
 - b. In order to be saved absolutely from the tyranny of Pharaoh and the enslavement in Egypt, the children of Israel needed the exodus and the crossing of the Red Sea.
 - c. After enjoying Christ's redemption to be saved from God's judgment, the New Testament believers need to leave the world and be baptized—Mark 16:16.